THE

SUNDAY SCHOOL TEACHER'S MANUAL.

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LESSONS ON THE LIFE OF JESUS CHRIST.

LESSON LXXXIII.

OUR last lessons were on the calling of the twelve apostles, and the delivery to them of some at least of the teachings found in the Sermon on the Mount. Matthew, however, adds some especial teaching which Jesus gave the apostles, not as to the matter, but rather as to the manner, of their preaching. Read Matt. x.

Verse 1. Jesus gives his disciples power against unclean spirits to cast them out, and to heal all manner of diseases—that is, he bid them do what he did himself. The possible explanation of such power is given in *The Sunday School Teacher's Manual* for 1873, pp. 97, 134, 137, 139, 141, and I have nothing more to add.

Verse 5. The disciples were to preach to the Jews only, not to go outside the nation to the Gentiles—those who were not Jews—or to the Samaritans, who, though they had the same religion as the Jews, were not recognised by them as Jews. The reasons for this were several. In the first place, the Samaritans did not join the Jews in worshipping at what these considered the one consecrated national temple at Jerusalem. They had a temple of their own on Mount Gerizim. (Find Samaria in Philip's Scripture Atlas, and the place of Gerizim.) The explanation of this separation goes, however, still further back into history. The land of Samaria had anciently been inhabited by the ten tribes of Israel, and between them and the other two tribes from which the Jews of the time of Christ were

mostly descended there had been much animosity. Then the Assyrians destroyed the kingdom of Israel about 700 B.C., and carried away great numbers of the people into captivity. In place of those carried away and slain, a colony of heathen Assyrians settled in Samaria. Thus the people became a mixed race, and though by-and-by they generally embraced the law of Moses, and would willingly have helped the Jews to rebuild their temple after the Babylonian captivity, and have become one with them, the Jews would not have them; and so the separation continued till the time of Christ. There are a few of the descendants of the Samaritans still living near Mount Gerizim.

We must not suppose that it was any narrowness on the part of Jesus that led him to preach and to enjoin his disciples to preach "rather to the lost sheep of the house of Israel." It had been a favourite idea of the prophets that the knowledge of God should spread from the Jews to the surrounding people. "The Gentiles would come to their light and kings to the brightness of their rising" (Isaiah lx. 3). "Lift up thine eyes round about, and see," said the prophet; "all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee" (lx. 4, 5). And again, "Ye shall be named the Priests of the Lord: man shall call you the Ministers of our God" (lxi. 6).

The belief from ancient time had sunk deep into the mind of the best of the Jewish people, that in their nation "all the nations of the earth should be blessed," because they should be the teachers to all nations of their religion, the knowledge and worship of one holy God. Of course, both prophets and people thought that the Gentiles would receive this religion from them by becoming in one sense one with them, becoming, that is, Proselytes (comers-to) or converts. These were admitted into Judaism by the ceremony which corresponded to our baptism, and were then considered Jews.

Now it seems probable Jesus held the view of the ancient prophets. He thought the kingdom of God would come by beginning with the Jews. They were to be reformed and become subjects of the kingdom of God, and then the reformation would go out from them to the Gentiles, and these would be converted and become Jews, as Jews would be in their reformed condition. When Jesus, therefore, confined his own teaching, and commanded his disciples to confine their teaching, to the Jews, it was only saying, "The Jews are to be the teachers of the rest of the world. We must teach the teachers first, and leave them to teach others."

Jesus must, therefore, I think, have contemplated that the converts to his religion from the Gentiles were to become Jews, because his religion was pure Judaism. This was the way in which it was to embrace the world. The Apostles, Peter, James, and John, after the death of Christ, seem strongly to have held this belief. They thought they must make a Gentile a Jew by

the Jewish rite of admission—called circumcision—before he could be a Christian, a disciple of Jesus. How far they thought it was necessary for the converted Gentiles to keep the whole law is not very clear. There is a probability that they were not called upon to offer sacrifices, but chiefly to abstain from things that broke down the separation between Jew and Gentile, such as eating unclean food, *i.e.*, the flesh of unclean animals, and things strangled, and things offered to idols, and to keep from eating and drinking with unconverted Gentiles. It was this that caused the great difference between these elder apostles and Paul. He preached a doctrine of freedom. Gentile converts were no longer required to become Jews, but become Christians at once by repentance, acknowledging themselves as disciples of Jesus, and becoming baptised. We learn these facts especially from the Epistle to the Galatians.

LESSON LXXXIV.

Matt. x. continued. Verse 7. "And as ye go, preach, saying, The kingdom of heaven is at hand." See *Manual* for 1872, p. 92.

Verse 8. "Heal the sick, cleanse the lepers, *raise the dead, &c.*" To raise the dead would be one of the absolute miracles mentioned (*Manual*, 1873, p. 98). The words, however, are not found in the most ancient copies and versions. They were probably inserted through the tendency to exaggerate all that was wonderful in the life and ministry of Christ.

Verses 9, 10. "Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat."

The most natural way of explaining these injunctions seems to me that of supposing that the apostles, being poor, had not money and other things to spare for travelling, and that some of them might be troubled because they could not provide these things. He would not have any of them, the poorest, trouble themselves about these things, but go forth just as they were, and trust to the kindness of those to whom they preached for all they needed.

By brass probably copper coins were meant. The purse was often put into the bosom of the robe, sometimes attached to the girdle. The scrip was a bag or wallet, hung round the neck, into which food was put.

They were not to take any shoes or sandals but those which they wore on their feet. These sandals consisted of soles only, fastened across the foot and round the ankle.

Staves, plural of staff. Probably the meaning is, "Take only one staff." All this was evidently meant to give the apostles assurance, and show them what a peaceful work they were engaged in, and how gladly they would be received.

Verse 11. "And into whatsoever city or town ye shall enter, enquire who in it is worthy, and there abide till ye go thence." So in Luke x. 7, "Go not from house to house." The intention probably is, do not be tempted to go to this house or that in order to be well treated. Show yourselves above all mean aims. Do not appear as if you were discontented with your treatment.

Verse 14. "Shake off the dust of your feet"—*i.e.*, testify that you have done your part, and that it is their fault they have not been converted.

Verse 15. "It shall be more tolerable for Sodom and Gomorrha in the day of judgment than for that city"—*i.e.*, that city will be considered as worse than Sodom and Gomorrha, for they will have had greater opportunities than Sodom and Gomorrha had.

Verse 16. "Behold, I send you forth in the midst of wolves." There would still be some enemies like wolves ready to pounce upon them, such, for example, as the Pharisees. In order to escape from them they must be very wise and discreet in all that they said. The serpent was a symbol of wisdom, as the dove of innocence. It is probable that the passage from the 16th verse to the end of the chapter was spoken on some other and later occasion, and referred to the ministry of the apostles, which should take place after his death. The passage was probably also written down at a time when the apostles had suffered the persecutions here described.

LESSON LXXXV.

Matthew says, in chap. xi. 1, "And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities." Mark mentions immediately after the calling of the twelve that "they went into a house, and that the multitudes cometh together again, so that they could not so much as eat bread. And when his friends heard of it they went out to lay hold on him, for they said, He is beside himself."

We must suppose that his preaching at this time was more than usually earnest. There was a power and enthusiasm in it which went to the hearts of the people, and drew them together in multitudes. What was it filled his heart with such enthusiasm? Was it the thought of saving the people from hell? There is no appearance that this was his great moving thought. No, he seems to have looked round upon the multitude lying in their sin and ignorance, and he could not help picturing them to himself as they might be good and wise and beautiful in life, and therefore his heart was filled with pity towards them. He wanted to lift them up and make them like himself, and so like his Father. To him the multitude seemed like sheep wandering about without shepherds—poor lost sheep wandering in desert places, where there was no green pasture or still water, where all was dry and barren, and hard and stony. The Scribes and Pharisees, who had made themselves the leaders, the shepherds of the people, had not led them. They were "blind leaders of the blind." I cannot help fancying Jesus saying in his heart something like this, "O, my brothers and sisters, how I feel for you, how I yearn towards you. I know that you are what you are because you are blind. The eyes of your soul have never been opened to see what I have seen. Since my childhood I have seemed to converse with great and holy souls, and to look on the beauty and majesty of their lives. No one, alas! has opened your eyes to see such things. You have been familiar with the poor, mean souls, and miserable low lives of those around you. Ah, you know not what the kingdom of heaven might be.

You are lying in the kingdom of darkness. O that I could find my way to your hearts. O that I could open your eyes and make you see the beauty of holiness which I see, make you love it as I love it. O, my brothers and sisters, I would die for you if need were, to reach your hearts and win your trust." One cannot help feeling that it was out of such pity as this that he uttered those touching words, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly of heart; and ye shall find rest unto your souls, for my yoke is easy, and my burden is light."

It has been thought by some that only when preachers and teachers held the popular theology, and looked upon the multitude of men as doomed to everlasting suffering, if they remained in sin, could they have that pity for men's souls which has filled the hearts of some of the greatest preachers, such as Wesley, and, let us say, lately, Mr. Moody. But the pity that filled the heart of Jesus was a different pity from this, and it was very great and deep, and so it is possible for Unitarian teachers and preachers to feel such a divine pity for sinners that they shall be able to plead with them in tones of deepest yearning, and warning, and entreaty.

This divine pity which filled the soul of Jesus, and led him to speak with such intense earnestness and power, astonished and alarmed his relatives. They had never seen anything like it. None of the other teachers of the people had ever shown such a pity. They said he must be mad. Some spirit—perhaps an evil spirit—had got into him, and made him speak as it pleased, and they tried to get hold of him to lead him away home. Perhaps they said to one another, "This is not a natural thing for a man to take so much trouble about others, especially about the poor—trouble for which he will never have any reward.

There has been many a Sunday-school teacher in a position much like that of Jesus. Perhaps brother or sister or friend has said, "You must be out of your mind to go to spend your Sundays upon these little, uninteresting children. You will never get any good by it. Nobody will thank you; nobody will think the better of you. You are throwing yourselves away."

Scribes that came down from Jerusalem were among his hearers. Perhaps they had come to Tiberias for the baths, and so came by boat up the lake to hear the famous preacher. They were struck, too, with his wonderful enthusiasm, his wonderful pity, which they had never felt, and his mode of teaching, so simple and so direct, and so different from theirs, and they said, too, the man is mad; not only a devil, but the very prince of the devils, has got into him. It is Beelzebub in him that casts devils out of others. Now, this was such a shocking thing. It was calling good evil and evil good. Here was Jesus teaching men to leave every evil thought and word and work, and lead a life of goodness after the image of the goodness of God, and the scribes said, "It is the prince of wickedness, the lord of evil, the enemy of all goodness, that inspires this teaching and helps him to do his wonderful works." Jesus showed them by parables that this was absurd. It was to suppose Satan divided against himself—his kingdom divided against itself—his house

divided against itself. It was to suppose that Satan was working for God, working to bind the strong man, the spirit of evil in men's hearts, in order that God might enter in and have all the goods that the evil spirit had.

Jesus called this accusation of the scribes the sin against the Holy Spirit. It was calling, that is, the works and words of a spirit in him that showed itself *holy*, the words and works of an *evil* spirit. Now, a soul that had allowed itself to become so perverted as to change to itself the very nature of good and evil, to call sin righteousness and righteousness sin, the spirit of sin God, and the spirit of righteousness Satan, was to be so deeply poisoned with the poison of wickedness that it would be the hardest thing for that soul to clear itself of that poison and repent and be forgiven. A man might be overcome by temptation, and do that which he knew he ought not to do, and leave undone that which he ought to do, but still there was hope of his recovery; but when a man deliberately chose that which he still felt he ought not to do, and called that good and the opposite evil, there was little hope for him. He was sinning against the Holy Ghost, or Spirit.

We must not, however, take the strong words of Jesus in their literal meaning, and suppose that those who so sinned never could possibly be forgiven throughout eternity. He meant, probably, to say that it would be difficult for them to find forgiveness, because it would be difficult for them with nature so deeply perverted to find repentance. Matthew adds words which seem to point in the direction of the explanation which I have given. When the tree is good, he says, the fruit will be good; when the tree is corrupt, the fruit will be corrupt; for the tree is known by his fruit; and therefore you may know the spirit in me by the fruit. It is out of their own evil or perverted hearts that they are unable to speak good things—they are bad, like a generation of vipers. And then he goes on to say that people will have to give account of their words, as well as their deeds. And such wrong words as the scribes had spoken would be severely condemned and punished. Mark iii. 19—30; Matt. xxi. 22—37; Luke xi. 14—23; xii. 10.

T. Elford Poynting.

LESSONS ON ST. PAUL AND HIS EPISTLES.

XXV.—EPISTLE TO THE ROMANS.—VIII.

Chapter V.

This chapter divides into two parts, viz., 1—11 and 12—21. The first part is devoted to the consideration of the results of justification; the second part chiefly to a comparison of this life coming through Christ, with death coming upon the human race through Adam.

Verses 1—5. The result of this justification by faith, of being by faith in Christ and God brought into a right attitude of mind with regard to God, is that everything, even the troubles of life, tend to confirm our peace of mind instead of disturbing it, and to strengthen our hope in God.

1, 2. The first result of being right toward God is naturally a feeling of

peace with God, and a feeling of hope of the glory of God. This "hope of the glory of God" is a part of the "grace" into which they have come. It probably means the glory which God will impart in His kingdom to those who have thus become spiritually the sons of God.

The words "by faith" in verse 2 should be omitted.

3. Even the trials of our life now work for good to us, as they make us patient.

4. *Experience;* should be, "proof" or "test." The meaning is that by patience we are proved or tried, and if we bear this proof our confidence in ourselves is increased, so that we do not despair, but have hope. No one ever despairs of the future who is really bearing bravely and patiently the trials of the present.

5. Hope does not shame us, *i.e.*, does not deceive us or fail us, because of the love of God in our own hearts. Thus we are brought round again to the same state of peace, through the stages of tribulation, patience, hope. The apostle does not distinguish very carefully between our love of God and God's love for us. The love of God shed abroad in our hearts by the Holy Spirit includes both.

Verses 6—11. God's love for us is shown by the death of Christ for us, and our love of God is aroused by the death of Christ for our sakes.

6. God loved us before we were made righteous, for Christ died for us then.

7. One would scarcely die for a man who was pronounced righteous, it would be in fact unnecessary; but one might dare to die for the sake of a good man in danger of the penalty of death.

8. But the greatness of God's love to us is shown by the fact that Christ died for us while we were actually sinful, and not good men, such as one would die for.

Commendeth; should be, "shows" or "manifests."

9, 10. If Christ died for our sakes, when we were still in a state of sin, not reconciled to God, and so as it were we were saved by his death, much more shall we now be saved by his resurrection and eternal life. The *life* of Christ must be more effectual for good than his death, and if those who were at enmity with God were saved by Christ's death, much more must those who are in the love of God be saved by his life.

11. The death and resurrection of Christ are not only the proofs of God's love to us, but causes of our love of God, because by them we are reconciled to God. Notice that the apostle speaks of men being reconciled to God, not God reconciled to men. This *atonement*, being made one with God, is the final perfection of our "justification." We are thus made absolutely right with God. And all this is brought about by the life, death, and resurrection of Christ.

Verses 12—21. In conclusion of his exposition of justification through faith in Christ, the apostle compares this eternal life given to men through Christ with the death, which according to the Jewish theory came into the world through Adam. He begins in verse 12 with this comparison, "As by one man sin entered into the world," &c., and then breaks off before men-

tioning the other subject of the comparison, righteousness through Christ, in order that he may explain what he means by saying that sin came through Adam. Thus his first statement of the parallel is not completed. Then he takes it up again in verse 15, "If through the offence of one many be dead, much more the grace of God . . . by one man . . . hath abounded unto many." Again, in verse 18, "As by the offence of one, . . . even so by the righteousness of one." Again, in verse 19, "As by one man's disobedience, . . . so by the obedience of one."

It must not be supposed that the apostle means to prove anything with regard to Christ by these verses. He is only pointing out how all hangs together as belonging to one plan, and that it is no more incredible that all should share the righteousness and life that come into the world through Christ than that all should share in the sin and death that came through Adam; nay, that as righteousness and life are better and more powerful than sin and death, *much more* shall they "abound unto many."

12. It is doubtful whether the apostle means that all in a manner inherit Adam's sin, or that all have actually sinned themselves since the time of Adam. He probably means the latter, and proceeds to explain in the two following verses that between the time of Adam and the giving of the law there was such a thing as sin in the world, though it was not then a distinct transgression of a command, as in the case of Adam and of those who broke the law after it was given.

13. *Until the law—i.e.*, "even before the law was given," there was sin in the world, but it could not be reckoned or charged against a man (imputed) when he had not broken any definite command.

14. *After the similitude of Adam's transgression—i.e.*, in the same way as Adam, by disobeying a definite command of God. They had not consciously sinned as Adam had, and therefore could not be charged with their sin as he was, but still they had in their very ignorance of right and wrong done wrong.

Who is the figure of him that was to come; should be, "Who is the image of one to come." It is doubtful whether the apostle means of one that *was* to come, referring to Christ as having already been on earth, or one who still *is* to come, referring to the second coming of Christ in triumph to establish the kingdom of God on earth. Probably he means the latter.

Verses 15—17. There is an important difference between the offence of Adam and the gift of grace through Christ, viz., that the latter is more powerful and extensive than the former.

16. *And not as it was by one that sinned, so is the gift"—i.e.*, "and the gift is not like that which arose from the one who sinned" (Adam). For the judgment was for one sin, and ended in condemnation; but the gift (of grace) is in consequence of many sins (for the purpose of wiping them off), and ends in justification.

17. We now return to the comparison begun in verse 12 and broken off.

20. The law entered that the offence might abound—*i.e.*, that the offence might be an evident conscious sin, instead of unconscious; and so, the offence abounding and being consciously committed, the opportunity was given for the

free gift of grace. It is not that *offences* might abound, that there might be more sins, but that the wrong which men did might be felt and known to its full extent by becoming an evident transgression of the divine command. And when sin had thus reached its full height, "grace did much more abound"—reached a greater height of power still.

XXVI.—EPISTLE TO THE ROMANS.—IX.

Chapter VI.

In the next three chapters St. Paul goes into the question of how these views will affect our life and character, not at first into the positive aspect of human duty, which he reserves for the last part of the epistle, but into the question of whether the moral law is, as some asserted, shaken by his theory of the law and salvation through Christ. He has already alluded to this charge of teaching, "Let us do evil that good may come" (iii. 8), and he shortly dismisses the accusation; but now he meets it more fully, as an objection that might seriously be raised to his views of the gospel of Christ.

The objections that might be raised are two; first, that according to the apostle's argument, sin being the opportunity of grace, we ought to sin, that grace may abound; second, that if we are free from the law we can at least do as we like. With these he deals separately the first in verses 1—14, the second in verses 15—23.

Verses 1—14. Must our conclusion then be that we should continue to sin, to give more opportunity for the grace of God? No, because our reception of this grace of God depends upon our renouncing the old sinful life entirely, and beginning a new life. We die to our old life, just as Christ died on the cross, and rise to a new life as he rose from the dead.

3. *Know ye not*, &c. The apostle asks them with a tone of surprise, whether they did not know this before if they would only think of it, that being baptised into Christ Jesus, *i.e.* into faith in Jesus and devotion to him as the Christ, they were baptized into his death and resurrection, dying to their old life and arising to a new life of faith. Notice that St. Paul does not speak of baptising in the name of the Father, Son, and Holy Spirit. The earliest form of the baptism was simply baptism into Jesus Christ.

4—6. These verses explain more fully the preceding.

5. *If we have been planted together.* Probably "If we have grown into the likeness of his death," or "become united closely with him in the likeness of his death," would be nearer the apostle's meaning.

6. *Our old man.* We should say, "our former self," or "our old nature." *The body of sin*, a Hebraism for "the sinful body," the fleshly life ends with baptism, and we no longer live for the sake of our bodies, and material pleasures, but begin a new spiritual life which has no share with sin.

7—11. Thus we die to sin and have no more connection with it, and as by our baptism we die with Christ to sin, so we rise with him to a spiritual life.

10. The contrast lies here between dying to sin a temporal thing once for all, and living unto God eternally, life unto God and eternal life being synonymous.

11. In the same way we, though not actually dying, must think of ourselves as having died to our past sinful life, and began a new life.

VERSES 12—14. Here the apostle gives a new turn to this idea of dying to sin, and begins with a new illustration which he afterwards works out more fully; the idea of sin ruling over us.

13. Those who have died are always thought of as serving God entirely, and not their own passions or evil inclinations. So must we be on beginning this new life.

VERSES 15—23. Then arises a new difficulty, if we are not under the law but free from it, why should we not do just as we like, and trust to the grace of God.

17. *That ye* were *the servants of sin—i.e.*, that the time is passed, and that you are not now servants of sin.

That form of doctrine which was delivered unto you; should be, "that form of doctrine to which you have given yourselves up, or devoted yourselves." The apostle means that they really follow the precepts they profess, and thus escape from the old servitude of sin.

18. You are not free in the sense of having no master at all, but have entered a new and higher service, the service of God and righteousness instead of the service of the law and sin.

21—22. Contrast between the service of the law which could not be fulfilled so as to perfect righteousness but only made men consciously instead of unconsciously sinful, and the service of righteousness; the former ending in despair and spiritual death, the latter in holiness and spiritual life.

23. Notice especially that the apostle contrasts the *wages* of sin, the payment which we earn and deserve, with the *gift* of God when we truly enter his service, not that by righteousness we earn eternal life as our due, not that in any way we can *claim* it through Christ, but that when we enter the faith of Christ and the service of righteousness God gives us eternal life. We might indeed say that this spiritual service is in itself "the eternal life," living unto God, and is above all limits of time.

XXVII.—EPISTLE TO THE ROMANS.—X.

CHAPTER VII.

ALL such expressions as that we die to our sins, or to our old life, or to the law, are of course in a manner figures of speech, and the same meaning of the entire breaking off of all connection between ourselves and sin, or the law, or our old life, may be as clearly and powerfully expressed by saying that *they* are dead, instead of saying that we are dead to them. In this chapter St. Paul illustrates his meaning by saying that the law is now dead, and that the Christians are free from it as a woman from her husband who is dead. The illustration would not seem strange to the Jews. The prophets often spoke

of the Jewish nation as the wife of Jehovah, and constantly spoke of the worship of other gods as unfaithfulness to Jehovah, like that of a wife who is unfaithful to her lawful husband.

VERSES 1—6. The law to which the Jews were formerly bound, as a wife to her husband, being now dead, they are free to choose another husband, and are, as it were, married to Christ, so that they must now love and obey him instead of the law.

4. In this verse the apostle confuses his own metaphor, and speaks again of their being dead to the law, and so free to be married to Christ, instead of saying that the law is dead, and that so they are left free.

VERSES 7—25. Under the law we must be in a state of sin, not because the law is wrong, but because it makes us conscious of sin, and even suggests it to us. The law causes our sins to become actual, conscious sins, incurring judgment and death; and though we constantly struggle against this sinfulness in ourselves, we cannot escape from it, except by dying to the law and living to Christ instead of the law.

7. *Nay* should be "only" or "but." The meaning is that the law is not sin, or the cause, strictly speaking, of sin, *but* we should not have *known* sin without it, should not have been acquainted with certain sets of deeds and feelings as wrong, and then done them.

VERSES 9—12. The apostle here uses the word "I," "the human being," not of his own personality, but of the race. He speaks, for brevity's sake and clearness, as if he had lived through the whole of the changes from Adam's innocence to the time of Christ.

First I was alive in a state of innocence, true life, before the law came; then, when the law came, sin took the opportunity of commands which might be broken to make me do wrong, and so cease to live the true spiritual life. The law is not to be blamed, but sin, that made the law serve as its opportunity.

10, 11. The commandment, which should have shown men how to live, was the opportunity of sin and death.

VERSES 13—25. Further explanation of the statement that the law is not sin, nor the cause of death, but, being given as a rule of life, became the opportunity for sin, which incurred death.

13. *Sin that it might appear sin—i.e.*, that it might be known and recognised as such. *That sin by the commandment might become exceeding sinful—i.e.*, that it might become real, conscious sin, and we might feel how bad it was, feeling that it was direct disobedience to the divine law.

VERSES 14—20. Here the apostle contrasts the spiritual and carnal nature of man, our higher and lower self, the conscience that always desires what is right and the selfish passions that lead us into what is wrong. In these verses, again, the apostle speaks not only of himself personally, but of human nature generally, when he says "I."

14. The law is a divine law and spiritual, but man is fleshly, has a fleshly, lower nature, and is, as it were, a slave to this (carnal, sold under sin), until he is made free from this slavery through faith in Christ.

15. In this verse he further explains that it is not because we really *wish* to do wrong that we do it, but because we are in a state of slavery to wrong desires and passions, instead of ruling them. We should all *like* to be good if it were not such hard work, and we were not so weak.

I allow not; should be, "I know not." The man is in this slavery in a state of distraction, not knowing whether he is really responsible for what he does, hardly even knowing what it is that he does.

16. *I consent unto the law that it is good—i.e.*, I agree that the law is good.

21. "I find them *the* law," not "*a* law."

23. Again he speaks of our being brought into a kind of slavery to the law and sin, compelled to submit to them against our own best will.

24. *The body of this death.* A Hebraism for "this dead body," meaning probably this fleshly nature, which hangs like a dead weight on all attempts to lead a spiritual life.

25. This praise of God, *I thank God through Jesus Christ our Lord*, itself contains the answer to the cry of the apostle in the preceding verse. It is through Jesus Christ that he is delivered from the dead body of sin. In conclusion he says that, apart from this, he himself with his mind severs the law of God—*i.e.*, his higher nature recognises and desires to obey the divine law, but his lower passions, not being kept in check, serve the law of sin.

F. H. Jones.

LESSONS ON NATURAL OBJECTS.

XVIII.—BIRDS.

Order V.—*Grallatores.* (From Latin *grallator*, a stilt-walker.)

Chief Characteristics.—The legs of the birds of this order are usually a great length, and the thighs bare of feathers for some distance above the joint. Their toes are three before and one behind, and they are either webbed or long and spreading. Many species can swim, and some can dive also. They chiefly live in marshy land, or on the borders of the sea, where the water is shallow; their long bare legs enabling them to wade in water that is not too deep, without wetting their plumage. Their necks are usually long in proportion to the legs; when the neck is rather short, the bill is of unusual length to make up the deficiency. The form of their bills varies according to the food on which they live. The species that feed on small animals, or rather large fish, have long, pointed, and powerful beaks; whilst those whose food consists of worms and very small fish have broad, rounded, and much weaker bills. In others, again, the bills are soft and pulpy at the tip, which is supplied with a number of delicate nerves, so that when the bird is searching for small insects or seeds in oozy mud, it uses the tip of its bill as a sensitive feeler.

EXAMPLES OF THE ORDER: HERON, SACRED IBIS, WOODCOCK, CORNCRAKE.

Heron.—The bill of this bird is long, slender, straight, and pointed. The upper mandible is armed with a sharp-toothed edge. There are no feathers

between the eye and the beak, as this part is constantly plunged into the water for fish, and if there were any plumage on it, it would be wet. Its legs are long and bare of feathers, and its toes are long and slender; the middle toe, like that of the goatsucker,* has a deeply-indented, comb-like edge on the under side. The use of this is not certainly known, but is supposed by some to enable the bird to hold its slippery prey more firmly with its feet while destroying it. The length of the heron is about three feet. Its head, throat and breast are a pure white. The upper surface of the body is a delicate grey, except the long feathers of the wings, which are black, and the tail, which is slate-coloured. From the back of the head springs a beautiful tuft of black feathers, and from the lower part of the neck hang long plumes of white or of a grey tinge. These long plumes were, formerly, highly valued, and in some countries only nobles or kings were allowed to wear them. Its body is small in proportion to the length of its neck and legs. The neck is long and curved, except in flight, when it and the head and bill are stretched out in a straight line from the body; and the long legs, in like manner, extended behind. Its wings are large, and by gently moving these, the bird is carried along with so rapid a flight, that the effect of seeing one pass overhead is almost magical.

The heron builds its nest on high situations, such as the top of a tall tree, and on rocks near the coast. The nest is large and rather clumsily made of sticks, lined with wood. The eggs are a pale green, and from four to five in number. The food of the heron consists of fish, reptiles, and sometimes small animals, such as mice and water rats. In the stomach of one of these birds was once found seven small trout, a mouse, and a thrush. Eels are also a favourite food, but as their active and wriggling bodies are not easy to dispatch, the bird takes them on shore, and bangs them on the ground till they are disabled. When watching for its prey, the heron stands usually on one leg on the water's edge, or in the centre of some lonely marsh, and there remains immovable, as if carved out of wood, with its neck drawn back, and its head resting between its shoulders, while its glistening eye is eagerly watching the water, when, sudden as lightning, and with unerring aim, it darts its head forward, and transfixes a fish on its sharp beak. Its favourite time for this sport is before sunrise, and after sunset, especially during moonlight.

In some countries the heron is migratory, but in England it is a permanent resident. It used to be a very common bird in this country, but the draining of so many swampy districts has left it very few places of resort, and it has become comparatively rare. It was formerly the favourite kind of game pursued in falconry,† and in the reign of Henry VII. an Act was passed forbidding the killing of herons, except by hawking, under penalty of fine or imprisonment. This Act was not repealed till the reign of George IV.

Woodcock.—The beak of this bird is long, straight, and slender, and is furnished with a pulpy tip, which assists it in feeling for its food in the mud.

* See *Manual*, p. 65, No. 2, vol. iii.

† For description of the sport of falconry see *Manual*, p. 64, No. 2, vol. iii.

Its eyes are large and full, being required for a half light, as it is seldom abroad except at dusk or early dawn. It is about fourteen inches long, and its weight varies from thirteen to fifteen ounces. Its general colour is brown of different shades, the lighter shade being barred and spotted with a darker one. Its tail is black, tipped with grey. It generally only visits England in the winter, but it occasionally stays the whole year round. It migrates from more northerly countries, arriving in England about October and leaving in March or April. It flies in companies at a great height, and descends perpendicularly on the spot where it intends to rest. It prefers calm and hazy weather for its journey. It makes its nest on the ground of leaves, usually fern, closely laid together without any particular arrangement, in some dry and elevated situation, a heathery wood being a favourite spot. At daybreak it rises from its nest, with a peculiar cry, and flies away to its feeding ground, which is always wet and marshy. The female has been observed to carry her young on her spread feet, pressing them against her breast. The young would certainly perish if they were not conveyed, before they can fly, to the swampy feeding grounds, where they can find the moist food which is so necessary to them ; for the nest, as has been before mentioned, is always placed on high and dry ground. The full number of eggs is four, and they are a buffy white with brown patches.

The woodcock procures its food by thrusting its beak, as far as the nostrils, into soft moist earth. By means of a special muscle for the purpose, it can open the bill at the tip, while the other part is closed, and thus seize its prey, while its bill is buried in the ground. A tame woodcock has been observed to dive repeatedly for worms in turf, and to draw out one with every thrust. It is supposed that its sense of smell helps the bird to discover worms below the surface.

The flesh of the woodcock is considered a delicacy ; it is, therefore, a favourite game with sportsmen, who either shoot it, or catch it with nets or traps. Its flight is very swift, and as it darts and dodges about a great deal, it is difficult for any but a practised marksman to succeed in hitting one. When shot, however, though only slightly wounded, it falls at once, and has no idea of trying to hide itself.

Sacred Ibis.—The bill of the ibis is long, slender, and curved ; thick at the base, and blunt and rounded at the tip ; the upper mandible is grooved throughout the whole length. The legs are not long ; the three front toes are joined by a membrane as far as the first joint. Its wings are of moderate length, and its tail very short. Its body is very little larger than that of a common fowl. Its general plumage is a pure, spotless white, but some of the wing feathers form a plume of glossy black, and others are tipped with black. It was supposed, from the colour of its feathers, to represent the light and shade of the moon. As with other birds of this order, its food consists of reptiles, insects, and worms, which it finds in slimy and muddy river banks, and in fields and marshy places. Its walk is quiet and deliberate ; its flight lofty and strong, and when passing through the air it utters a

peculiar cry. It is called by the natives of Egypt "Abou Hannes," that is, "Father John."

This bird is especially interesting, as having been for many centuries held as an object of worship by the Egyptians. The origin of this homage may have been the fact that it is a migratory bird, and always appears in Egypt when the Nile begins to rise, on which event the whole prosperity of the country depends. This sacred bird was reared with the greatest care in the Egyptian temples, and was allowed to wander unharmed about the towns; anyone who killed it, even by accident, was punished with death. When it died it was embalmed with all the respect and honour which children were accustomed to pay to a deceased parent. It was considered the guardian of the land of Egypt, and it was believed that Mercury had taken the form of an ibis when he came down to instruct mankind.

There have been a great number of mummies of ibises found in Memphis, Thebes, and other cities. Some of these are bound in linen, and made up in a conical shape; others are preserved in oblong wooden or stone boxes, or in sugar-loaf-shaped red earthenware jars, with covers cemented with lime.

The ibis was celebrated for its purity. It drank only the clearest water, and only the strictest of the priests might drink of the pools at which it had been seen. Its feathers were supposed to scare away and even kill the crocodile; and its flesh was considered incorruptible. There are many other absurd and incredible fables told of this bird, which were believed by the superstitious Egyptians.

Corncrake or *landrail.*—The second name is given to this bird to distinguish it from the water-rail, which it greatly resembles in many of its characteristics. The bill of the corncrake is shorter than its head, and is rather thick and pointed. Its legs are of moderate length, and its toes long, slender, and bordered by a narrow membrane. The wings are armed with a small concealed spine. It is between nine and ten inches in length, and weighs about six ounces. The plumage of the upper surface is a deep brown, and each feather is darkly marked down its centre, with a lighter shade round its edge. The throat and under surface are white, and the breast a greenish-grey.

The corncrake runs with wonderful speed through growing corn or long hay-grass, and threads its way so cleverly, keeping itself hidden as it goes, that it is exceedingly difficult to get a sight of it. All the time it keeps up the peculiar, grating call from which its name comes. It is the call of the male to his mate, and is only heard in the early part of the summer, chiefly in May. It may be so exactly imitated by drawing the thumb-nail or a stick along the points of a small comb, that, in this simple way, the bird may be decoyed into sight.

It is a migratory bird, arriving in England at the end of April and leaving in October for the shores of the Mediterranean and Africa. It flies rather heavily, and seldom takes to the air, even when pursued.

Its flesh is very much esteemed for the table, so that it is in request by sportsmen, who require a dog trained for the sport. When caught it has a

habit of pretending to be dead. On one occasion a corncrake was picked up by a pointer, put in the game bag, carried home and laid on the table, to all appearance quite lifeless, when suddenly, when it thought itself unwatched, it sprang up and dashed at the window, which being shut, prevented the poor bird's escape.

It can be easily tamed. A gentleman once had one which he kept for six years. Every spring it would call with the usual crake, and during the same season would make a sort of nest in its cage, croaking all the time, and would go about carrying a bit of meat or a worm in its mouth. It would, of its own accord, go out of its cage every evening, into a basket lined with moss, in which it passed the night, and, in the morning, would re-enter its cage. It was very clean in its habits, and washed every morning in a basin of water set apart for its use. When allowed to go about the house, it would follow the persons to whom it was attached wherever they went. On becoming unwell, it took possession of the lap of one of the family, and looked up into her face, as if to ask relief, although when well it had a great objection to being handled.

The nest of the corncrake is placed in a slight depression of the ground. and is made of dried grasses. The eggs are from ten to fourteen in number and of a yellowish white, spotted with brown. Their shells are rather thick, and the eggs large in proportion to the size of the bird. As they are hatched late, and the nest is placed on the ground, the mother and the young ones are often exposed to great danger from the scythe of the mower, or the sickle of the reaper, and they are sometimes killed. The mother is very fearless while hatching her young. One instance is known in which she was severely wounded by a scythe, and was taken into the farm house, for two hours, when, in spite of her wounded state and the shelterless condition of her nest, she returned to her eggs, and was rewarded by succeeding in hatching and rearing her young.

L. Dowson.

OUTLINE LESSONS.

THE FIG TREE.

(Ficus Carica.)

Description.—A tree from fifteen to twenty feet high; deciduous, that is, the leaves fall off in the autumn; the leaves are alternate, large, and divided into three or five lobes; the flowers are very small, and are concealed within the green fig, which is an unusually large disc or receptacle. The flowers can be seen by cutting the green pear-like disc open. In this respect the fig is very curious. In most cases the receptacle is small, and the flowers grow on the outside of it; but in the fig it is large, and the flowers grow on the inside. That part of the fruit which is eaten is this receptacle grown very large and sweet, but the real fruits are the grains within it. This is exactly reversed in the strawberry, so that a fig is like a strawberry turned inside out. It produces two crops of fruit in the year.

Classification.—In the vegetable kingdom ; in the sub-kingdom *Phanerogamia,* or flowering plants ; in the class *exogens,* having net-veined leaves, wood of the stem growing in circles, and seeds which naturally split into two lobes ; in the order *Moraceæ,* or mulberry family ; genus *Ficus.* There are more than a hundred different kinds of fig-trees, and they all of them together form the genus Ficus ; that particular kind of fig in common use, and so well known, is the species *Carica,* so named from Caria, in Asia Minor, where fine varieties have long existed.

Localities.—The common fig is undoubtedly a native of the south-west of Asia and north Africa, though it is now cultivated throughout the whole of the south of Europe ; it is also cultivated in many warm countries, in North America as far as Philadelphia, and will grow and ripen its fruit in the south of England. In the north it will not ripen its fruit, unless sheltered. The best figs are from Turkey, and are imported from Smyrna in baskets, or in boxes called drums. Other kinds of figs grow in East India, and in the islands of the Indian Sea, and of the Southern Ocean.

Different Kinds.—Besides the common fig, there is the India rubber tree, so often found in greenhouses, with its fine, large, oblong, smooth leaves ; the banyan tree, with its many stems, and its vast rooting branches, sometimes spreading wide enough to cover 7,000 people, and affording shelter for so many bats, monkeys, and birds ; the sycamore of Scripture, one of which Zaccheus climbed when he wished to see Christ ; the sacred fig, planted round so many of the temples of India ; and the creeping fig, often covering with its little leaves the wall in the inside of the greenhouse.

Uses.—Figs are a very nutritive and wholesome article of food. In many parts of the east bread and figs are the chief food of the inhabitants. When plentiful, they are given as food to animals. They are sometimes used medicinally, as poultices for gumboils and other sores, and to relieve constipation. Mixed with almonds they are made into cakes, which look like small cheeses. In Portugal and the Canary Isles a spirit is distilled from fermented figs. In the pulp of figs is about sixty-two per cent of grape sugar. The wood is soft and spongy, and as it can easily be charged with oil and emery, is used by locksmiths and armourers for polishing. About 5,000 tons are imported into this country annually.

History.—Figs were considered of such necessity by the Athenians, that their exportation was forbidden by law. This law was often violated, and they who informed of persons violating were called "sycophants," which means fig-shewers. These persons were very much disliked, and their name has given rise to the word sycophant. It is said for the sake of the figs of Athens Xerxes undertook the conquest of Attica. African figs were very much admired by the Romans, and Cato, in order to stimulate the senators to declare war against Carthage, showed them a fig which had been brought from there ; the third Punic war was commenced, the result of which was that Carthage, the rival of Rome, was utterly destroyed. Figs may have been introduced into Britain by the Romans and afterwards by the monks, but of this we have no knowledge ; but it is certain that figs were brought to this country by Cardinal Pole, and the

trees which he planted in the gardens of Lambeth Palace have existed for more than 300 years. A celebrated fig-tree was in the Dean's garden at Winchester. On the stone-wall, to which the tree was nailed, was an inscription which said that, in the year 1623, King James I. "tasted the fruit of this tree with great pleasure." There was another celebrated fig-tree in the garden of one of the colleges at Oxford, which was brought from Aleppo by Dr. Pocock in the year 1648.

Scripture Allusions.—The fig is the first tree mentioned by name in the Bible (Gen. iii. 7); it was among the fruit which the spies, who went to search the land, brought back with them into the wilderness (Num. xiii. 23). Employed to indicate the peace and prosperity of a nation (1 Kings, iv. 25; Micah. iv. 4). Abigail brought two hundred cakes of figs to David and his men (1 Samuel, xxv. 18). Used as emblems of good and evil (Jer. xxiv.); the barren fig tree (Matt. xxi. 19); Zaccheus and the sycamore tree (Luke xix. 4).

Christ and the Fig Tree.—Read the passages, Matt. xxi. 17—20; Mark xi. 20—26. It is difficult, perfectly, to reconcile these passages with each other, or either of them with the character of Christ. Commentators differ exceedingly. Neander interprets the passage symbolically, and makes it harmonise with the parable of the fig tree given in Luke xiii. 6—9. Matthew and Mark give the fact without the parable; Luke, on the contrary, gives the parable without the fact. Take the two together, and they teach a most impressive lesson. Christ saw a tree full of leaves, but without fruit, and was disappointed; and God will be disappointed with every man and every nation that bears no worthy fruit. A tree full of leaves, but without fruit, is like a man with many words but no corresponding deeds, full of promise, but no fulfilment. It is to be feared that we are not sufficiently impressed with the real wickedness of a useless life. Shall talents and opportunities be given to us, and yet we do no good in the world? Let it be deeply impressed upon the minds of the young that we are in duty bound to make full return for the advantages we enjoy. God and Christ and good men, and the whole universe condemn what is needlessly barren, and, sooner or later, justice will in some form or other pronounce the doom of a useless life.

INDIARUBBER, OR CAOUTCHOUC.

INDIARUBBER has many very decided qualities, and a lesson upon it will aid the teacher in exercising the observing faculties of the scholars, and training them in the exact use and meaning of words.

Qualities.—Indiarubber is a vegetable substance; is tough, soft, opaque, black, and sometimes brown; colourless when perfectly pure; inflammable; impervious to water; solid, though fluid when first obtained; odorous; very elastic; elasticity much lessened by cold and increased by heat; insoluble in water, spirits, or weak acids, but soluble in naphtha, spirits of turpentine, and pure ether; partially soluble in oil; adhesive when freshly cut; though hot water will not dissolve it, it can be softened by long boiling.

Sources.—Indiarubber is obtained from many different kinds of plants, but chiefly from the three following trees : the " rubber tree " of South America, the " indiarubber " tree of East India, and the *Urceola* tree of Sumatra. The first of these gives us by far the largest supply. It is a tree in the natural order *Euphorbiaceæ*, or Spurge family, and its name is *Siphonia elastica*. It is found in the forests of Guinea, Brazil, and in most parts of the districts watered by the river Amazon. It has been introduced into the West Indies. It has a tall, straight trunk, fifty or sixty feet high, and branched only at the top ; the leaves are compound, consisting of three entire leaflets, and are clustered at the ends of the branches ; the flowers are small, borne in loosely-branched panicles ; the fruit is a rather large capsule composed of three one-sided pieces ; the seeds are poisonous to man and quadrupeds, but birds and fish will eat them. Our chief supply of indiarubber from this tree is exported from Para. The indiarubber tree, or *Ficus elastica*, is a kind of fig tree, and is in the order *Moraceæ*, or Mulberry family ; it is a tree of great size, and has large, oval, thick, glossy leaves. Flowers small, enclosed in a receptacle ; fruit small and inedible. It grows rapidly, and many of the roots are above ground. It grows in great abundance in many parts of East India, and is a very common ornament in British hot-houses.

Urceola elastica is in the order *apocyneæ*, or periwinkle family, and is found in Borneo, Sumatra, and the islands of the Eastern Archipelago. It is a large climbing shrub or tree, with a trunk as thick as a man's body. The leaves are sharp, oblong, and opposite ; flowers greenish, small, numerous, and forming a terminal cyme ; fruits double, nearly as large as an orange, rough, many seeds embedded in a pulp, which is much relished both by natives and Europeans.

Gathering.—To obtain the milky-looking juice which contains the indiarubber, the trees are cut round the trunk and branches at distances of about a foot, and the juice, which is most plentiful in warm weather, runs into cups or shells fastened on the trees to receive it. This juice is then placed upon clay-moulds of different forms, and dried either in the sun or over a smoky fire, and when dry it is covered with another layer, and so on until there is a considerable thickness of hard, dry, indiarubber ; the clay-mould is then broken and removed. Impurities are sometimes found to have been fraudulently introduced between the layers to increase the weight. Fifty ounces of the milk produces fifteen or sixteen ounces of pure caoutchouc. Very irregular pieces are imported from the East Indies, which have been formed by allowing the milk to run into trenches cut at the foot of the tree.

Preparation.—Indiarubber, before it can be applied to the various articles of manufacture for which it is now used, has to go through several processes of preparation. It must first be formed into large blocks. This is accomplished by placing it in an iron cylinder containing hot water and lined with spikes ; in this cylinder is a revolving axis, also covered with spikes ; by rapid motion the indiarubber is torn into small pieces, and becomes a softened mass ; by great pressure this mass is formed into solid blocks ; by means of sharp knives moved by machinery these blocks are cut into thin sheets, and

the sheets into fine threads, which can be woven with cotton and silk into a cloth for various kinds of elastic bands. The threads can be cut so fine that 5,000 yards weigh only one pound.

Uses.—Used for rubbing out lead pencil marks, hence its name; for over-shoes, which are made chiefly in America at Newhaven, Connecticut; for elastic articles, bands, bracelets, glove fastenings, braces, and many other articles; made into waterproof fabrics of different kinds, called macintosh, by being dissolved in naphtha or spirits of turpentine, and spread on thin cloths, which are pressed together by rollers; made into vulcanized india-rubber by being kneaded with sulphur, and is then harder, less adhesive, and more permanently elastic; for mixing with shell-lac to make a cement termed marine glue, used in ship-building; for making torches, for making tubes, combs, watch-chains, penholders, cushions, safety belts, life-buoys, safety-boats, life garments and dresses of various kinds, bags, picture frames, dolls and many other kinds of playthings.

History.—The first specimen of indiarubber seen in Europe was brought from the East Indies at the beginning of last century. Soon after the South American plant was discovered by some Frenchmen, and the nature of the substance, and its botanical history were first made known to Europe by M. de la Condamine, in a paper sent to the French Academy, in 1736. For nearly a century its most valuable qualities remained undiscovered. After being used a long time for simply rubbing out pencil lines, it began to be cast in moulds of various forms. Then Mr. Macintosh, of New York, invented the method of making it into waterproof clothing, and took out a patent for its use in making life-boats. The method of making vulcanized indiarubber was first discovered by Mr. Goodyear, of America, and afterwards quite independently by Mr. Hancock, of England. The career of Goodyear was a most remarkable one. His attention was first drawn to indiarubber in 1834. The Roxbury Company had manufactured a vast quantity of overshoes in the cool months of the year, which all melted into a most disagreeable liquid in the summer, and had to be destroyed. How to prevent this melting became the one sole object of Goodyear's life. He tried experiments innumerable. He borrowed money of his friends until they were weary of him. He persevered, and hoped, and failed again and again, but never despaired. Many times, when feeling certain of success, he established companies, which failed so often that everybody lost confidence in him, and he was reduced to abject poverty; but still he persevered, until he was thought to be little better than a maniac, and was called the indiarubber man. But he ultimately succeeded in inventing a substance which would not melt in the hottest summer. In the Great Exhibition of 1851 he exhibited a wonderful variety of objects manufactured from indiarubber; and had it not been for his and Hancock's inventions, Captain Boyton would never have crossed the English Channel.

AN APPLE.

PART FIRST.

Introduction.—The teacher, showing the class an apple, may say, "Now, boys, we will have a lesson upon this apple; and, first of all, what can you say about it? Have you noticed how beautiful the trees are at this season, how rich in fruit, and how plentiful apples and pears are in the markets and in the fruit-shop windows? Look at this apple, feel it, smell it, taste it, and let me hear what you can say about it. What can you say that it is?"

Qualities.—With a little assistance, most of the following qualities will be named by the scholars: bright, globular, nice, smooth, sweet, sometimes sour (here the teacher should notice that the apple contains both sugar and acid in varying degrees); solid, juicy, opaque; keeps longer than most fruits; wholesome; unwholesome if eaten before ripe, or swallowed without being well masticated; natural, vegetable coloured (here the teacher must notice whether the scholars carefully observe the shades of colour—green, red, yellow, streaked as the case may be); odorous; narrower towards the top, depressed a little at each end; and useful.

Uses.—You say apples are useful; tell me what they are used for. For eating as dessert, baking, making jelly, preserving, for making a fermented liquor called cider, for making vinegar. In Switzerland they are sometimes used for making a spirit called swabia, for the manufacture of malic acid, which is used both medicinally and chemically. The wood of the tree is hard, durable, and fine-grained, and the bark contains a yellow dye.

Parts.—Now, boys, can you tell me the different parts of this apple? What do you mean, teacher? Do you mean top, bottom, middle, inside and outside?—Not exactly; I mean the different parts or organs of which it is composed—pippins, germ or embryo, albumen, core, pulp, rind, or skin. The teacher should here explain that the pippins are the seeds, and the core, pulp, and rind form the seed vessel.

The Tree.—A branching tree varying in height from twenty to forty feet, and having a large round head; the leaves are simple, broadly ovate, slightly cut on the edges, and rather woolly underneath; the flowers are large, white, pink, or rose-coloured on the outside, and growing in clusters of from three to six together; the fruit is what the botanists call a pome, a term applied to all fruits having pippins, and a core surrounded by pulp, such as apples, pears, Siberian crabs, mountain ash, and white beans.

Different Kinds.—The wild crab (*Pyrus malus*) is the supposed origin of all the different varieties of apple trees, of which there are now more than a thousand. Some varieties are produced by grafting, and some by sowing the pippins, and these latter often take the name of "pippins," as golden pippins, ribstone pippins, &c. Varieties change, some producing fine apples, and which are favourites for years, and then decline, and others take their places in public estimation. The following are some of the more celebrated kinds: Blenheim Pippins, scarlet Nonpareil, Boston Russets, Keswicks, American

Summerings, John apples, Best Pools, and many others, each locality having its favourite.

Moral Lesson.—The teacher might here make good use of the fact that all the different kinds of apples have been produced from the wild crab. How strikingly this shows the effect of culture. Neglect the apple tree, and the fruit is nothing but a small sour crab ; cultivate it, and it becomes the large sweet apple. So with the mind : neglect it, and it is ignorant and sinful ; make the best of it, and it becomes noble and Godlike. Show also how evidently God has arranged nature so as to encourage and reward man's efforts. We see this in discoveries and inventions, and in the increased beauty and size of leaves, flowers, and fruit. God has given man faculties, and has attached both pleasure and reward to their exercise. And thus we may find that

> Trees and flowers and streams
> Are social and benevolent, and he
> Who oft communeth in their language pure,
> Roaming among them at the close of day,
> Shall find, like him who Eden's garden dressed,
> His Maker there to teach his listening heart.

PART SECOND.

Localities.—The wild apple or crab-tree is found in England and all the temperate countries of Europe, and in some parts of Western Asia. It is the most hardy of our fruit trees, will ripen its fruit as far as 65° N., and even farther if grown against a wall. It is naturalised in America and in the middle portion of the United States, and in Canada its produce is very fine. It will not succeed in tropical climates. It is now cultivated abundantly in Australia and New Zealand. It is not grown in India, but apples are regularly exported to there from America, and being carefully packed in ice, they are landed in good condition, and are much prized by the European residents. The cider counties of England lie in the form of a horseshoe round the British Channel, and there are many acres of orchard land in Hereford, Worcestershire, Somerset, and Devon.

History.—The cultivated apple was probably introduced into this country by the Romans. The names of some of the apple trees indicate that they were brought from Normandy, and many of the cider apple trees came from France. The nonpariel was brought from France by a Jesuit in the time of Queen Mary, and the Arbroath pippin was either introduced or extensively cultivated by the monks of the abbey of Aberbrothwick. One kind of apple was formerly called "costard," from which we get the word costermonger. Chaucer refers to apples most common in early times :—

> Your cheeks embolmed like a mellow costard.

Pomatum was so called because formerly the pulp of apples was one of the ingredients of which it was made. The cider orchards of Hereford were first planted in the time of Charles I. Shakespeare makes Justice Shallow say, "You shall see mine orchard, where in an arbour we will eat a last year's

pippin of mine own grafting." There was a very fine apple tree at Burton-Joyce, near Nottingham, which in the year 1792 produced upwards of a hundred pecks of apples.

The Functions of an Apple.—You have told me of some of the uses we make of the apple, but of what use is it to the tree itself? What has it to do with the mysterious process of growth? What is its share of the work? Well, the apple contains the seeds, and the function of the seeds is to reproduce the tree, so that there may be a succession of apple trees, generation after generation.—But how does the seed do this? In every seed there is a germ or embryo. This embryo is endowed with vitality or life, and when placed in proper circumstances will grow. But nothing can grow without food. The white part of the pippin which surrounds the germ is the food. When in the ground the moisture and warmth cause it to change into a sweet liquid, and the embryo sucks it up, and there is just enough to support it until it has sent its little root into the soil, and its leaf into the air, and it can support itself. The brown skin of the pippin, the core and peel of the apple, are to protect the vital germ until such time as it is placed in the ground, and so you see the wonderful little embryo is provided with nourishment for its support, and three or four coats of varying degrees of warmth for its protection.

Religious Lesson.—Let the teacher briefly point out the wonderful nature of the fact that trees produce seeds for the perpetuation of the species. How evident it is that the seed is for this purpose, and how equally evident it is that neither the tree itself nor the air, nor moisture, nor soil knew anything of or had anything to do with contriving the seed. This must have been done by intelligence, or something higher than intelligence. And so with the mysterious little germ, the wonderful way in which one part of it grows up and another down; the beautiful way in which it is nourished and protected, and the wise adaptation of the parts to each other. There need not be many words, or much argument. Let the facts be clearly pointed out, and they may safely be left to make their own impression. This lesson was being given to a class, and one of the boys quite spontaneously exclaimed, "Teacher, it might have been done on purpose." If God cares for so small a thing as the germ of a seed, how much more will He care and provide for the soul of man.

> And thus with many feelings, many thoughts,
> We make a meditative joy, and find
> Religious meaning in the forms of nature.
>
> J. Freeston.

LEAD.

[FOR A WEEK-EVENING CLASS.]

Qualities.—As a metal, it is soft, can be cut with a knife, and makes a mark upon paper; bluish grey, when fresh cut very brilliant; very malleable, that is, can be beaten out with a hammer; slightly ductile, not elastic,

flexible, heavy, being eleven and a half times heavier than water; tarnishes on exposure to air; fusible at a low temperature; poisonous; simple substance; slightly soluble in soft water; useful.

Where Found.—Lead ore, or galena, is found in mines in Cumberland, Westmorland, Durham, Yorkshire, Derbyshire, Lancashire, Staffordshire, Shropshire, Devonshire, Cornwall, many parts of Wales, Isle of Man, Ireland, Scotland, and Spain.

Preparation.—Lead ore, called galena, is a compound of lead, sulphur, and a very small amount of silver; the ore is broken, picked, and washed, and then heated in an open furnace, and frequently stirred, until the sulphur is all burned away; it is then smelted, the lead sinks to the bottom, is then run out into oblong pieces called pig-lead. In the process of smelting, the sulphur and some lead goes off in fumes or smoke, and is injurious to the health of cattle and other animals, and is destructive to all vegetation in the neighbourhood of the works. Of late years a plan has been adopted of sending the smoke into a large chamber through which a stream of water passes, which condenses the fumes, and in this way a large portion of lead, formerly wasted, is recovered.

Uses.—As lead is flexible, it can easily be bent into any form; and as it is inelastic, it retains the form it is made to take, and is therefore much used for making various kinds of tubes. Being malleable, it can be rolled into sheets, and sheet-lead is used for making cisterns, roofing houses and churches, and laying in rain gutters. For making bullets and shot. Bullets are cast in moulds; for shot, molten lead is mixed with a little arsenic, and poured through a colander from a lofty tower, and as the drops of lead are falling, they assume the globular form, and are received into a vessel filled with water; these are afterwards dried on heated plates, sorted, and packed. The Chinese make use of very thin sheets of lead for lining the tea-chests. There are several alloys of lead. Mixed with tin in one proportion it makes solder, and in another proportion pewter; with a small quantity of antimony, it makes type-metal. In some of its forms lead is used medicinally.

Compounds.—Lead unites with oxygen and forms oxides, such as litharge and red-lead. Litharge is used in the glazing of common earthenware, and red-lead is used in making glass. White-lead, so much used in making paint, is a compound of lead and carbonic acid. Lead acetate, unfortunately called sugar of lead, is a compound of lead and acetic acid, which is the acid in vinegar. Lead sulphate, or Chinese white, is a compound of lead and sulphuric acid; it is a heavy white powder. Lead nitrate, which is lead and nitric acid or aquafortis. Then there are lead chloride, lead iodide, and lead chromate.

Experiments.—Any teacher, without a profound knowledge of chemistry, may show a class several interesting and instructive experiments on lead and its compounds, illustrating some of the laws of chemical action :—

1. When lead is melted in a metal pan and is very hot, a scum is quickly formed on the surface; it is formed by the oxygen of the air uniting with the hot lead, and forming oxide of lead.

2. Dissolve a little acetate or sugar of lead in pure water and let it settle a short time, and it will be a clear solution of acetate of lead; put some of this in a wine-glass and drop a little solution of sulphuric acid into it, and there will be a dense white precipitate of lead sulphate. This experiment shows that lead has a stronger attraction for suphuric acid than it has for acetic acid.

3. Place a little more of the solution of acetate of lead in another glass, and pour into it a little solution of iodide of potassium; a beautiful yellow precipitate of iodide of lead will be formed. In this experiment the lead leaves the acetic acid to unite with the iodine.

4. Into another glass containing solution of acetate of lead, pour a little hydrochloric acid, and a crystalline white precipitate of lead chloride will be formed. There the lead leaves the acetic acid to unite with the chlorine of the hydrochloric acid.

5. Into another portion of the solution of acetate of lead, pour a little solution of bichromate of potash, and a bright yellow precipitate will be formed. In this experiment the lead unites with the chromic acid, and forms lead chromate. Notice the difference in the yellow produced by this and the third experiment.

In concluding this lesson, the teacher should arrange the several compounds of lead in order, and get the scholars to name them and say how each has been produced.

J. Freeston.

MISCELLANEOUS LESSONS.

THE CRUSADES.

PART FIRST.

[A map of the Eastern Hemisphere should be taken into the class for reference during the giving of this lesson.]

What they were.—Religious wars carried on during the middle ages between the Christian nations of Europe and the Mohamedans.

Why called Crusades.—From the Latin *crux*, a cross. Every one of the Christians wore a badge on the shoulder or breast in the form of a cross.

Origin.—Palestine was the birthplace of Christ, the scene of his teachings, his sufferings, and his death; it was therefore a place of great interest to Christians. Many were found brave enough to undertake the long journey necessary in order to visit Bethlehem, Galilee, but more especially Jerusalem, where Christ had been crucified and buried. On some of the spots where he had lived and suffered, churches had been erected, and costly shrines set up by Helena, mother of the Emperor Constantine, to which a superstitious reverence began to be attached, and a pilgrimage to these holy places came to be regarded as of such importance that, by the end of the fourth century, crowds annually arrived at Jerusalem from England, France, Germany, &c., to worship at the tomb of Christ, at Easter time. By the eleventh century, people who had committed great crimes often sought to prove their penitence by a pilgrimage to the East. [Instance the knights who slew Thomas à Becket.]

If they lived to return home again, they were looked upon as saints, and escaped the punishment of the law. Pilgrims were everywhere honoured, hospitals were built at convenient distances on the journey for their use, rich merchants gave large sums of money, and collections were made in the churches for them. One class of these pilgrims were called Palmers, because they carried Palm branches. They travelled from one shrine to another, as substitutes for those who were unable to go, and brought back relics, which were sold for large sums of money. In allusion to these, Sir Walter Scott says, in "Marmion":—

Here is a holy Palmer come
From Salem first, and last from Rome,
One that hath kissed the blessed tomb,
And visited each holy shrine
In Araby and Palestine;
On hills of Armenie hath been,
Where Noah's ark may still be seen;
By that Red Sea, too, hath he trod
Which parted at the prophet's rod;
In Sinai's wilderness he saw
The mount where Israel heard the law,
'Mid thunder-dint, and flashing levin,
'Mid shadows, mist, and darkness given.

Jerusalem, however, fell into the hands of the Turks, and after that the pilgrimages of the Christians were attended with the greatest hardships and peril. The churches were turned into stables, the Christians were made to pay tribute, were illtreated, and many slain. Returning pilgrims brought news of this illtreatment, and one especially, known as Peter the Hermit, appealed to the Pope and the Catholics to take up arms on behalf of the Christians. The Pope, Urban II., approved of the design, and gave Peter his benediction. Armed with this he went forth mounted on a mule, with his head bare, a crucifix in his hand, and wearing a coarse dress, girt with a thick cord. He preached in churches, or by the roadside, wherever he could gain an audience, telling how he had seen the pilgrims beaten, robbed, and killed, and the holy places desecrated, till he roused the people to the utmost enthusiasm. A council, with the Pope at its head, was held at Clermont in France, in 1095, at which a crusade was definitely resolved on.

First Crusade.—The summons of the Pope that the Christians should engage in a holy war on behalf of the pilgrims, was answered by the hurrying together of thousands upon thousands from all parts of Europe. Before the real crusaders had time to organise, four armies numbering 276,000, and consisting of the mere dregs and rabble of Christendom, departed for Palestine. They were led by Peter the Hermit, but were wholly undisciplined, nearly all of them on foot, and were dependent on charity for subsistence. They divided and took four different routes, but committed such ravages as they went, slaughtering the Jews and plundering the countries through which they passed, that in retaliation they were nearly all destroyed; it being estimated that before the end of twelve months from the Council of Clermont, and

before a single advantage had been gained, 250,000 people had been swept away. But now the real army of the first crusade was ready to start. It comprised numbers of the nobility and gentry of France, Germany, and Italy, and was commanded by Godfrey de Bouillon. They fought many fierce battles, and suffered much from famine and disease. At the end of two years they reached Jerusalem, reduced in numbers to little more than 30,000 men. The sight of the Holy City rekindled their enthusiasm, and they renewed their vows to rescue it from the yoke of the Mussulmans. A month of fearful slaughter followed. At the Mosque of St. Omar the blood reached to the bridles of the horses; neither women nor little children were spared. After the city was conquered, Godfrey de Bouillon was made king, though, being a man of great humility, he refused to wear a crown of gold, where Christ had worn a crown of thorns. He therefore called himself Defender and Baron of the Holy Sepulchre.

Second Crusade.—Godfrey of Bouillon died within a year of his being made king of Jerusalem. Other monarchs succeeded him, but their power declined so considerably during the next half century as to compel them to again ask help from the princes of Europe. Chiefly in response to the eloquent pleadings of a remarkable monk, Bernard of Clairvaux, a second crusade was organised, which included Louis VII., King of France, Conrad III., Emperor of Germany, hundreds of nobles, thousands of knights, and hundreds of thousands of people, making the whole number not less than a million. Little was accomplished by this vast army; the greater portion either perished or fell away before reaching Palestine. Those who arrived there found jealousies and want of union existing amongst the Christian princes of Palestine, while the Saracens, under a famous leader called Saladin, were steadily gaining strength. The French and German monarchs returned to Europe, and Saladin succeeded in taking the King of Jerusalem prisoner in 1187, and soon after the city was again in the hands of the Turks, and under Turkish rule. The news of this reaching Europe led to a

Third Crusade.—In 1189 the third crusade commenced, and again mighty armies were forthcoming. The leaders were Frederick Barbarossa, Emperor of Germany, Philip Augustus, King of France, and Richard the Lion-Heart, King of England. The first of these monarchs died in Syria, the second retired from the contest, and Richard, left alone, encountered Saladin, and so far subdued him as to obtain from him terms of peace, which included a truce for three years, with free access for the Christians to the holy places. [The romantic myth of Richard's imprisonment in the castle of Lowenstein, and being discovered by his minstrel Blondel, might be here introduced.]

PART SECOND.

[The teacher should briefly recapitulate the first part before proceeding with the second.]

Fourth Crusade.—Crusading had become the fashion, or this fourth expedition would not have been undertaken. It was determined upon by Pope Innocent III., and set out in 1203, under Baldwin, Count of Flanders. The

Christians in Palestine were not needing help, and in fact this army never went there, but took several cities from the Turks, and Baldwin reigned over them.

Fifth Crusade.—The fifth crusade was undertaken by Frederick II., Emperor of Germany, in 1228. It resulted in a treaty between that monarch and the Sultan of Egypt, by which Palestine was ceded to Frederick, and the Christians continued to enjoy peaceable access to Jerusalem.

Sixth Crusade.—About the year 1244, Palestine again fell into the hands of the Turks. They acted with great ferocity, and burned and pillaged Jerusalem. In 1249 Louis IX. of France headed a crusade against them, but was defeated and taken prisoner by the Sultan of Egypt. By paying a large ransom he obtained his liberty, and returned to Europe.

Seventh and last Crusade.—Louis the IX. determined to go a second time to Palestine, and set out in 1270, at the head of a very large army, including the flower of the nobility of France. He was, however, seized with pestilence, and died on the shores of Africa. Prince Edward, afterwards Edward I. of England, then took the command and marched direct to Palestine. Nothing particular was accomplished, and he soon returned to England. This was the last of these so-called Holy Wars. They had lasted over nearly two centuries, and had cost several millions of human lives.

Some of the Results of the Crusades.—Many of the people with whom the crusaders came in contact, as the Greeks and Arabs, were further advanced in civilisation than the people of Europe. The crusaders, therefore, learned refinement, gained some further knowledge of the arts and sciences, of better laws, of improved methods of ship-building, of agriculture, trade and commerce; their geographical knowledge became more accurate, their poetry richer and more elevated. What was known as the feudal system was greatly weakened. Up to that period the larger portion of the people of Europe belonged to the estates of the lords and barons, and were as much the property of the owners of the land as were their cattle; but it was enacted by the popes that every man who joined the crusades became free, and could no longer be claimed by his master. But what was the *price* paid for these various advantages? Cities pillaged and burnt, lands laid waste, millions of people slaughtered, many of them women and helpless children; and, worst of all, a feeling of hatred and bitterness engendered in the hearts of the Mahomedans towards the Christians and the Christian religion that still exists in all its intensity. No other people are so inveterate in their opposition to Christianity, and amongst no other people have so few converts been made.

Some of the Lessons which the Crusades teach.—That in the exercise of the religious emotions there is always danger of falling into error. Reverence and devotion may degenerate into superstition and idolatry, as was the case with the regard for the holy places. Religious zeal may become bigotry and fanaticism. We may cling firmly to our own faith, and may strive to our utmost to make it known to others, but must never seek to *force* it upon any one, or treat unkindly those whose religious beliefs are not like our own.

The cause of Christianity will never be advanced by our holding certain opinions, or professing to believe in Christ, unless we also take his life as a model for our own conduct. The greatest crimes and the most fearful cruelties that have ever darkened the world's history have been committed in the name of religion. The crusaders sought to force Christianity at the point of the sword. The teaching of Christ was, "Love your enemies;" that of the crusaders, "Hate, harrass, rob, and slay them." "Savage fanaticism" characterised their whole conduct, and their enemies, having only this phase of Christianity presented to them, conceived a very natural detestation for it. The crusades, therefore, did nothing to advance the spread of Christianity, but much to retard it. The Mahomedan faith still prevails throughout the land of Palestine, and a Christian dares not enter a Turkish mosque on pain of death. Let us hope that *friendly* intercourse and truly Christian *conduct* in our part may ultimately soften this feeling of bitterness in the Mohamedan towards the Christian. M. F.

READING AS A FINE ART.

No one, who has ever listened to good reading, can have failed to feel the charm as well as force which it adds to the sentiments expressed. When, therefore, it is considered how large a part reading plays in Sunday school work, it becomes quite wonderful that so little pains have been taken to secure this force and charm. Yet that they can be secured by the ordinary run of our scholars has been experienced by the present writer too often to permit him to doubt either its possibility or its usefulness. He has come, therefore, to regard bad reading as a symptom of an unawakened interest, arising from imperfect understanding of the words read; and he believes this to arise from an imperfect or a false conception of what reading is, and of what the reader ought at least to try to do. There is, indeed, too much reason to fear that teachers, in their zeal to spread new and, no doubt, important information on Scripture and various other subjects, have too much and too often neglected this humbler work of reading. Yet in this, as in so many other cases, the humbler will be found to be the nobler, inasmuch as she *serves the rest.*

By reading as a fine art is meant, not elocutionary reading for public display (a thing by no means to be undervalued), but good reading as of scholar to teacher in school, or to parent at home; reading, *i.e.*, which is within the powers of everyone willing to learn. Consideration will be given in the following pages to these points :—

I. *What reading is.*
II. *How can it best be taught.*

Under the second heading will be considered—

IIA. *The mere mechanism of reading.*
IIB. *The intellectual side of reading.*

Finally, if in this paper truths too obvious, or details too minute, are, in the opinion of some, dwelt upon (as was thought in at least one instance, when it was delivered in the form of a lecture) the objectors are asked to remember that all teachers are not equally gifted, and that all classes of teachers must be kept in mind by those who seek to supply their needs.

I. It has been well said, "We speak because we think." Speech is, therefore, thought made audible, *i.e.*, translated into sound. Writing or printing is thought made visible, *i.e.*, sound expressed by signs. Reading is, therefore, the recovery of the sounds from the signs; the translation of the visible into the audible. And if this be so, then it is the business of the reader to reproduce from the signs not only the original *sound*, but also, as far as may be, the *way* in which the original speaker spoke them. In a word, reading is an imitative art, and calls out the imitative faculties, the imagination, and so on. And inasmuch as these are very strong in most young people, good reading should be to them not only delightful but *easy*.

IIA. Now, sound is beaten air. Irregularity in the beats produces *noise*. Regularity in the same produces musical tones or notes. The sound of which speech consists is made by a rush of air from the lungs to the lips, modified by changes in shape in throat and mouth, and the intervention of tongue, teeth, and lips. A good supply of air is therefore a prime requisite of good reading, and for this the chest and lungs should have the freest possible play. How little this is the case may be seen in any Sunday school in the attitudes permitted to the scholars. Some sit bent forward so that chest and lungs are contracted, and others lounge about so that they have to gather themselves together, so to speak, before their reading apparatus is under their full control. Hence, in the one case, the supply of air is deficient, to remedy which the reader "gasps" at uncertain intervals, and "haspiration of Haitches" is the usual result. In the other case, an ugly drawl is produced, only too well known to the Sunday-school teacher. The first duty of a teacher is, therefore, to see that his scholars so sit as that the chest and lungs have free play; and that they learn to take breath at convenient intervals, an art easily learned by an observant mind.

Next to laziness, as a cause of monotony in reading, comes a peculiarity of the voice itself. It always tends to become lower; "flat," as a musician would perhaps put it. To end our sentences well (and it is with the ending that most fault is to be found), we must end them with comfort to ourselves; and this can only be at our usual level of voice. To do this, and to guard against the tendency noted above, care should be taken to begin the sentence at least half a tone higher than the ordinary pitch. This will also give room for variations of intonation, by which monotony will be further guarded against.

Another need is that of a clear pronunciation. Many people seem to try to read without opening the mouth, but their success has been small, and their reading degenerates unto mumbling. Now, speech is *music*; and music, moreover, which has to be produced from a very complex instrument, and is

made up of a great variety of tones. These may, however, be roughly classed under two heads :—

(1) Those which are produced by air more or less *unchecked* ;
(2) Those which are produced by air more or less *checked.*

In other words, vowels and consonants. In all languages the checked sounds are the hardest to produce, and are, therefore, the most unchanging or abiding; whilst, on the other hand, the unchecked sounds are changeable, as may be seen in the words "sing," "sang," "sung," "song;" "speak," "spake," "spoken," "speech," &c. Consonants are, then, to speech what the skeleton is to the body, *i.e.*, its framework and support; whilst the vowels are as the fat and flesh, filling it in and making it comely. The clear sounding of consonants is consequently *an absolute need* in good speech or reading, and we may parody Poor Richard's proverb, thus, "Take care of the consonants and the vowels will take care of themselves." If any one doubts this let him study the following words :—

Chune	Rap-cher	Fax	Intĕ-lect
Creecher	Pilgrum	ă-fect	Dō-minion
Jewty	Ri-chus	ō-fend	&c., &c.

The teacher would find much help in the study of phonography, so far, at least, as the letters of the alphabet are concerned, and by using Pitman's system of spelling *as far as possible.* He should especially keep clearly before the minds of his pupils the distinction between the "power" and the "name" of a letter; between the work, *i.e.*, which the letter does in a syllable, and the name by which we call it. This can only be shown by word of mouth; but, *e.g.*, the word cat as *spelt* is "see-ah-tee." He is recommended to break with the absurd method of spelling by letters, and to practise his scholars in spelling by syllables. He will find this to become, in a short time, easy for all and far more useful. This, however, is by the way.

The four chief rules, then, which are recommended as to reading are :—

(i.) Make the reader sit up and fill his lungs easily.
(ii.) Practise him in taking breath at convenient intervals, this will soon come by practice.
(iii.) Let him begin each sentence at least half a tone above its ordinary pitch.
(iv.) Make him pronounce clearly all sounds, but *especially the consonants.*

IIB. We now come to what may be called the intellectual side of reading. Having secured that every word is rightly sounded, the teacher should next direct his attention to *style,* the prime requisite of which is that the scholar should thoroughly understand what he reads. All teachers are in danger of taking too much for granted as to what the scholar does, or does not, know; whereas nothing should be taken for granted, but "all things" should be "proved." *See that every word is understood.* The lesson should consist of a definite portion of letterpress, which should be read through, aloud, and as

well as possible, by the teacher. He should then go over it word for word, or as nearly so as his judgment may approve. And here it may be noted that it is more often than not the *little* words which are the most difficult to be explained, and that will, indeed, often puzzle himself. Against this, previous preparation or great knowledge can alone guard him. He should then exercise his pupils in substituting other words for those in the text, either singly or as a whole, and help them to discriminate *shades of meaning*—*e.g.*, for "A charge to keep I have" &c. he may put "I have a trust to maintain," &c.; again, for the word "just," in "The just shall live by his faith," he may give the synonyms "fair," "equal," "straight," "righteous," "impartial," "uniform," "same," "similar," "even," "level," "plain," "plane," "at par," and so on, grouping them according to their physical or moral meaning, showing how one suggests and passes into the other, and asking his scholars to illustrate all by examples.

By this method he will find his pupils kept on the alert; interested in the hunt after synonyms; and that, having thus been led to grasp the meaning more vigorously, they will also become more interested therein. When the meaning of the passage has been thus brought clearly out, attention should be directed to the *How* the writer has expressed it. Every author has his own way of putting things, and generally a good reason for the precise order in which he has put his words. Some, *e.g.*, he will have put in sharp contrast with others; and some he will have put in unusual places in the sentence, so as to secure to them unusual attention. This he would express, in speaking, by extra stress or emphasis. There are, moreover, words which, by their nature as well as through the work which they do in a sentence, are emphatic. Thus, we may divide all words roughly into two classes :—

(1) Words which call up an image of something in our minds.
(2) Words which call up no image, but which merely show the relations between other words.

In other words, *notional* and *relational* words; *e.g.*, "The white horse runs," are notional words; "in," "off," "at," "against," are merely relational, as, "*into* the river," "*off* the bank," "*at* the wall," "*against* the tree, &c." Now notional words may be *often* emphasised; relational words seldom, if ever.

All these words, emphatic or otherwise, should be pointed out by the teacher, and the scholars invited to say why they should be so.

Emphasis, stress on a word, produces pauses, commonly, but absurdly, called "stops." There are many more pauses, therefore, in speaking than could be conveniently expressed on the printed page. There should, be a slight pause after the nominative case, the principal verb, a vocative case, and any specially emphasised words. Besides, therefore, the ordinary "stops" which pick out parts of sentences, the reader should be practised in these pauses which, in similar fashion, pick out *words*. He should also be practised in watching himself, as well as others, whilst speaking, that he may detect these pauses for himself. Much amusement, as well as instruction,

has, before this, been gained by observing how differently people emphasise the following words:—

Hów do you do?	How dó you do?	How do yóu do?
How do you dó?	Hów d'ye dó?	How dó?

Just as "straws show which way the wind doth blow," so do seeming trifles often yield considerable information to those who "have eyes that see and ears that hear," and who really seek it.

The last stage, preparative to reading round in class, is to consider the subject of the piece and the tone, or tones, of voice suitable thereto. The writer has heard the most pathetic passages read in a tone of voice which was only suited to such words as "Two and ninepence a yard and cheap at the price;" and, on the other hand, he has heard light and laughable speeches read with all the solemnness of mutes at a funeral. Surely, some effort should be made to overcome our stiff English reserve, and to force ourselves to read *naturally*, *i.e.*, dramatically. But watch how a youth will *say*, "If you do that again I will knock you down," and how he will *read* the same words from a book, and the contrast will be both instructive and amusing. Why should not a merry speech be given in a merry cheerful voice, and a pathetic speech with, as the French say, "tears in the voice?" Most books, however, consist of mingled narrative and dialogue. Care should be taken to discriminate between these; to read the first in an even, sustained, though not monotonous, manner, and at the ordinary pitch of voice; and to reproduce the speeches as near as possible to the way in which the original speakers would have given them. Here, a sympathetic nature will find ample scope, and do much to refine and elevate, to interest and instruct.

These, then, are the stages of the intellectual preparation for reading:—

(i.) See that every word is fully understood.
(ii.) Exercise the scholar in substituting one word for another, or one set of words for another set.
(iii.) Study, and help them to study for themselves, *what* words should be emphasised, and *why*.
(iv.) Ascertain the prevailing character of the piece so as to use a tone suitable to it.

After some such preparation the class may go on to read both with *profit* and with grace.

It has been suggested that an example of a lesson, given on the above plan, would be useful, and this I readily add. It happened very lately that I was called upon to take the place of a friend, in his class at a large school in Manchester. The class consisted of young men of very varying attainments and ages. I had been struck with the opening hymn, as well for its own sake as for the admirable way in which it had been read from the desk. I said, therefore, "I will not interfere with your regular subject; let us take this hymn!" I read it to them, and they in turn read it through, each one noting the reading of the others and *criticising*. I took care to remind them,

however, that criticism means taking note of excellencies as well as of defects; and includes praise as well as blame. I, then, by a series of questions, such as "What is reading?" "What is speech?" &c. (for which see the paper above), brought them to see how much more there was in reading than they had before imagined, and so prepared them for a closer criticism of the hymn, which I append:—

THE CHILDREN'S HYMN AND CHANT BOOK.

No. 78.

Scorn not the slightest word or deed,
Nor deem it void of power;
There's fruit in each wind-wafted seed,
That waits its natal hour.

A whispered word may touch the heart,
And call it back to life;
A look of love bid sin depart
And still unholy strife.

No act falls fruitless; none can tell
How vast its power may be,
Nor what results, enfolded, dwell
Within it, silently.

Work on, despair not; bring thy mite,
Nor care how small it be;
God is with all that serve the right,
The holy, true, and free.

We then translated it, as far as possible, into other words, with a result something like the following:—

Despise not the feeblest word or act,
Judge it not to be empty of force,
There is fruit in every seed, tho' it be so small that the breeze can bear it,
As it waits for its time of birth.

A whispered word may touch the heart (=rouse the affections)
And call it back to life;
A loving glance may command evil to go,
And may quiet unholy discord (or fighting.)

Nothing is done in vain; no one can say
How great its force may be,
Nor what consequences (or produce) may abide
Folded up in it, noiseless.

Keep at your work. Despond not; give in your little
Be not troubled at its littleness.
God is with all who work for what is right,
What is holy, true, and free.

This is only a sketch, imperfectly remembered. It is very prosy, and many words have to be left unaltered. Its prosiness, or state of prose, is, however, useful in clearing its meaning for minds not used to poetical inversions, and in drawing the pupil's attention to the number of ways by which thought may be expressed; and whilst it serves to make the thought clear to the least gifted scholar, it makes the original more beautiful by comparison. I may add that many more words were given, as synonyms, than I could pretend to give here. For example, take the word "scorn;" we had "despise," "contemn," "look down upon," "undervalue," "underrate," "hold in contempt," "cheapen," and so on. With respect to the words left unaltered, we discussed them fully. *E.g.*, take the word "Holy." I called the attention *(always by questions)* to its brothers and cousins in the language, "heal," "health," "hale," "healthy," "healthful," "whole." I showed them how the "w" of the last word is a remnant of a prefix, which did for the word what the affix "-ed" does now, so that "whole" is the old form of our modern "heal*ed*." I then went on to show them that holy means healthful in soul; *i.e.*, the natural state of the soul, and that sin, therefore, is unholy, unhealthful; a disease to be *cured*, and therefore *un*natural. This was illustrated by the words "safe" and "salvation," which mean fundamentally the same. The word "truth," again, gave us some difficulty. We saw that it meant to *see* things exactly as they are, and to describe them exactly as they were seen; in other words, exact insight and exact description. This was further illustrated by the saying, "having eyes that see not, and ears that will not hear;" and the other, "none are so deaf as those that won't hear." I may say here that I make great use of proverbs, "The wisdom of many, and the wit of one," as Earl Russell defines them.

The word fruit gave rise to much conversation, in which we traced the growth of a plant.—The seed, the germ, the sprouting, the shoot, the stem, the bough, the bud, the unfolding leaves, the bloom, which seems to die and which in dying gives place to the ripening fruit. So we followed out the parallel, the mind of the child grappling with the alphabet; his toil in learning to read; his powers of reading unfolding, expanding, growing, till he flowers forth into a ready reader. Is that all? No. He forgets most of what he has read; it seems to have died away; but not so. It has given place to a power of thinking which his reading has called up in him, and a permanent stock of knowledge to which this power of thinking is ever adding. This is the produce of his reading; its *fruit;* the end and aim of life, whether in outward nature or in the mind of man. The harvest in the field is a figure, a type, of the harvest in the soul. It is also the key-note of the poem. First, the seed; then, the fruit; and "no seed, no fruit." First, the word or act; then its results; and, "no word or act, no result." As the seed, so tiny as that the lightest breeze could bear it up, floats to some favourable spot where sun and rain can make it *live*, and unfold into a plant, so the least word or act unfolds, somehow, at some time, and somewhere, into results most important. Of this, many instances were given from history, and some from the experience of the scholars. These were, I remember, very apt and valuable. I am

sorry I forget the details. This last part of our conversation brought us naturally to the question "how should this be read?" The hymn first taught a great truth, and then gave a great encouragement. The tone should at first, therefore, be grave, serious, not to say solemn, and full of emphasis; and afterwards more sprightly, quick, and cheerful. Since the main lesson of the hymn was "the importance of small things," the words which conveyed this lesson must be emphasised; such, *e.g.*, as "slightest," "void," "whispered," "look." We also agreed to emphasise "no," "none," "how," "what," (results) "work," "mite," "how small," "all," "holy," "right," "true," and "free." So also the contrasted words "fruit, and "seed," and the parallel expressions, "whispered word" and "look of love;" "bring back to life" and "still unholy strife."

We then were in a position to see the plan of the poem. The first verse gives the lesson of the whole and the reason for it. Despise not small things, for the smallest has sure results. We scorn them by deeming them void of power. The smallest seed has some fruit to be born of it. The second verse applies the truth to the action of words and looks on the mind. The third verse expands the reason given in the first; putting it, however, negatively. No act, just as no seed, is fruitless, and we note this pleasant change as a "beauty." The fourth verse encourages the worker through the sureness of the work, and by the thought that God is with him. Every serving that is *right*, *i.e.*, straight with God; *holy*, *i.e.*, soul healthful; *true*, *i.e.*, which sees the right and says and does it; and *free*, *i.e.*, which does it from choice, preference, and because it is right, and not through fear or favour constraining it—has the sympathy of our heavenly Father, and shares therefore in his might.

Then once more we read the hymn, each one reading it through; and there was hardly one who did not read it far better than at the beginning of the hour. They were interested in it, and felt and owned the improvement. Indeed one said, "Well! I never thought we could get so much out of a hymn before!"

RICHARD PILCHER.

ADDRESSES FOR SCHOLARS' SERVICE.

I.—THE STORY OF WILLIAM HUNTER.*

THERE are in English history many instances of Christian heroism, but few more remarkable than that of the London apprentice, the boy, William Hunter. Living, unhappily for him, in the reign of Queen Mary, he was one of those who had to choose between their life and their religion. He had been deeply affected by the reforming preachers; but when Queen Mary re-established the Roman Catholic Mass, he was ordered by a priest to attend it. Hunter had bravely refused to be false to his conscience by doing so; when his master, knowing the danger he incurred in those days of cruel

* See Froude's "History of England," vol. v.

persecution, sent him away to his home in the country, at Brentwood, in Essex.

But even here, he was not safe. The eyes of the priesthood were everywhere. One day, when Hunter, true to his Protestant principles, was reading the Bible in Brentwood Church—another priest caught him in the act. The poor lad was committing an unpardonable offence. "Could he expound scripture," the priest asked, "that he read it thus to himself?" Hunter replied that he was reading for his comfort, and did not take on himself to expound. The Bible taught him how to live, and how to distinguish between right and wrong. But this was no justification in the priest's opinion. He saw what Hunter was—he was one of those who disliked the queen's laws, and he and other heretics would broil for it before all was over.

So Hunter's friends sent him away again, to some place where he was not known. Yet, even his flight did not save him. A Catholic magistrate, who resided near his home, required his father to produce him, or yield himself up in his stead. Then ensued a struggle of affection between the father and the son, the father desiring to shield his son at his own risk, the son refusing to be saved at such a sacrifice, and so returning and voluntarily surrendering himself.

Sent up by the magistrate to Bonner, the Bishop of London, he was, after lying in prison for three-quarters of a year, called up to be examined. Even the hard heart of that bitter persecutor of the Protestants was touched when he saw the youthful apprentice before him. He tried to induce the boy to recant, and so save his life. He made him the most tempting offers. "If thou wilt recant," he said to him, "I will make thee a freeman in the city, and give thee forty pounds in money to set up thy occupation withal; or I will make thee steward of mine house and set thee in office, for I like thee well."

But the bishop tempted the boy in vain. There was something dearer to him than life or wealth. He thanked the bishop for his kindness, but it could not be, he said; he must stand to the truth, he could not lie, or pretend to believe what he did not believe. Bonner said, and no doubt with sincere conviction, that if he persisted he would be damned for ever. Hunter replied, that God judged more righteously, and justified those whom man unjustly condemned.

So this brave and faithful boy was sentenced to die, and on Saturday, March 23rd, 1555, was sent to be burnt in his native village. The execution was fixed for the following Tuesday, and in the meantime he was permitted to see his friends. They were worthy of him. His father prayed that he might continue to the end in the way that he had begun. His mother said she was happy to bear a child who could find it in his heart to lose his life for Christ's sake. "Mother," he answered, "for my little pain which I shall suffer, Christ hath promised me a crown of joy. May you not be glad of that, mother?"

When the fatal Tuesday came, even the son of the sheriff who superintended the execution was overcome with sympathising sorrow; he came and

embraced Hunter, bade him not be afraid, and could speak no more from weeping. At the appointed hour, Hunter took his brother's arm, and walked calmly to the stake. He passed by his father at the roadside, and they exchanged their last greetings : "God be with thee, son William," the father said. "God be with thee, good father," the son replied ; "and be of good comfort." But, even after he came to the stake, the last and hardest trial of his faithfulness had to be met. He prepared himself for it by kneeling in the midst of the faggots in prayer. Then he heard the sheriff read to him the offer of pardon if he would only recant. But his courageous spirit was true to the last. "I shall not recant," he said, and was chained to the post. Turning to the crowd, he said, "Pray for me, good people, while you see me alive," and, looking up, he cried, "Son of God, shine on me !" Just then, it is said, the sun broke out from behind a cloud, and blazed in glory on his face. The faggots were lighted, and the end, so bravely encountered, soon came. The boy's last act was to throw the prayer-book, which he held in his hands, through the flames to his brother, who encouraged him still with his presence and with his voice, saying, "William, think on the holy passion of Christ, and be not afraid of death." With his last breath, the noble young martyr replied, "I am not afraid. Lord, Lord, receive my spirit," and so died in steadfast faith.

Such is the true and touching story of William Hunter, a rare example of youthful heroism and fidelity.

II.—LESSONS OF THE STORY OF WILLIAM HUNTER.

The first thing that strikes one in this story is that we have much reason to be thankful that we do not live in such times as William Hunter's, when the penalty for reading the Bible was the most painful of deaths. We hardly realise our own advantages without comparing them with the disadvantages of other days. One lesson we may learn from William Hunter's martyrdom is to prize more highly the complete religious liberty that we now enjoy. But is not only our religious *liberty* that it must teach us to prize more highly, but also our *religion*. Religion is with us a matter in which we incur no danger ; it is an element in our lives that comes to us with as little hindrance as the air we breathe. And so I am afraid we think little of it. But this lightly held religion of ours was once a thing that men and even boys thought it worth their while to die for when need was. Shall we not cherish more deeply what they valued at such a price ?

The most striking lessons of the story are, however, those which relate to the moral qualities displayed in it ; and being displayed by a boy, they are peculiarly fitted to act as an example to the young. Throughout, William Hunter never swerves from a course of conduct in which are united allegiance to truth, undaunted courage, and complete self-sacrifice.

We see his steadfastness to truth, when he will neither act nor speak a lie, whatever the truth may cost him, or whatever the lie may win him ; when he

will not attend a mass, in which he does not believe, although he risks his life by his refusal; and when he will not deny his faith, although the denial would save him from a cruel death, and gain him much worldly profit.

We see his undaunted courage when he, a young lad, stands up fearless before priest and magistrate, before bishop and sheriff, to follow the bidding of his conscience, and to pay no heed to their commands, their threats, or their beguilements, although they held his life in their hands. We see this courage most of all when at the very stake he chooses death and refuses a pardon falsely won; and when with calm and cheerful spirit he bears the torments in which he dies.

We see his complete self-sacrifice in his voluntary surrender of himself, rather than that his father should suffer in his stead. We see it in his unhesitating refusal to listen to the tempting offers of the bishop. We see it, above all, in his perfect readiness to lay down for the truth a life which, still but in its opening years, must have been very dear to him.

Truth, courage, self-sacrifice, these are the high qualities in William Hunter, that we, young and old alike, would do well to try to imitate. Our circumstances are different from his; it is much easier to be true now than in his day; courage is far less deeply tried; self-sacrifice is called for on a much less tragical scale. We can be true, with only small discomforts to endure in consequence; we are not summoned to be brave at the stake; we have not to sacrifice our *lives* either for our principles or our friends.

Shall we not—in our day of small things—be faithful, as the boy, William Hunter, was faithful in his day of great trials? Shall we not be true and brave and self-forgetful in our homes, and in all our daily lives, even as he was, under conditions of so much greater difficulty? What boy or girl can call to mind what young William Hunter did and endured without being touched by the inspiration of his example? H. Enfield Dowson.

PRAYER FOR OPENING SCHOOL.

O God, our father and our friend, once again Thou dost permit us to meet within these walls, wherein we would find a nursery for our spiritual lives. We are thy weak, and ignorant, and erring children. We are in great need of help and guidance from Thy spirit. In the throng and bustle of our daily lives we too often forget all about Thee and Thine ever present life. It besets us behind and before, but our eyes are closed that we see it not, and we are deaf to its voice in our souls. So, O our Father, we thank thee beyond measure for these quiet Sunday hours, in which all the turmoil that distracts us is hushed in stillness, and we can in peaceful meditation commune with Thee and our own hearts; and we pray Thee that we may most truly show our gratitude to Thee by the earnest and faithful use that we make of this sacred season. Needing, as we do, moral and spiritual nourishment, may we open our hearts and minds for its reception. Grant

unto us diligent and attentive spirits, help us to keep our thoughts from wandering and to restrain our tongues from idle and disturbing talk. Assist us, O God, during this short hour of attendance in our Sunday school to engage in its work with all the seriousness that we can command. Fill us with a deeper sense than is our wont of the infinite value to our lives of the lessons that are taught us here; make us to hunger and thirst after righteousness; pour into our hearts a deeper love for the pure and noble life of Jesus, of which we read and hear within this place, and inspire our breasts with a more earnest longing for an ever fuller measure of his holiness, and truth, and love. Amen.

PRAYER FOR CLOSING SCHOOL.

O Thou, who art at all times so near to us that we can never approach nearer to Thee than we always are, we yet thank Thee that we have once more enjoyed the privilege of meeting together within walls wherein we are wont to feel, in an especial manner, the touch upon us of Thy spirit. Grant, O Father, that we may have real cause for thankfulness that we have been here this day; grant that the hour now passed may leave upon our hearts no mere passing impression, but may exert upon them an abiding influence. May day after day in this new week of life bear witness to the lessons of goodness that have here been learnt by us; may deed after deed of kindness, and word after word spoken in truth and love, attest the enduring value of the work done for us and within us in this Sunday school. Heavenly Father, hold us, we beseech Thee, so fast in Thine embrace in these coming days, that we cannot fall away again into forgetfulness of Thee. In ways which Thou knowest to be best do Thou speak to us continually in such persuasive and powerful tones that we needs must hear Thy voice. Wean us, we pray Thee, from our too great engrossment in the pleasures and pursuits of our earthly lives. While we pray Thee that we may be industrious in all the work of our hands, and diligent in every occupation of our minds, we pray that in all that we do—in the midst of our hardest toil, as in time of completest leisure—we may remember Thee and Thine all-seeing eye, and Thine all-hearing ear. And so may we be as truly dwelling in Thy felt presence at all times as we are now; as we go hence, carrying with us, and faithfully applying each pure and high principle, which we have here learnt to revere, as being Thy perfect will for us. O God, grant that we may so do this, Thy holy will, in this coming week, that we may be true children of Thine, and truer disciples of Jesus Christ, than ever we have been before. Amen.

H. Enfield Dowson.

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